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The Outlook of Missions

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THEOLOGICAL SEMINARY

VOLUME XXIV

NOVEMBER, 1932

NUMBER 11



WASHINGTON MONUMENT AT THE ENTRANCE OF FAIRMOUNT PARK,
PHILADELPHIA

BE YE THANKFUL

THANKSGIVING DAY is an annual reminder of the blessings the Lord bestows upon all His children. The past year has been most abundant in the products of nature. Fields were rich in harvests and trees laden with luscious fruits. There is enough for all! Sad to say, that many people are in want of the necessities of life. This is not the fault of the Giver of all good gifts. It is not for us to fix the blame on any one.

Our Lot in Life

When we compare our condition in life with that of hosts of our fellowmen, we shall find that "our lot has fallen into pleasant places, and that we are the possessors of a goodly heritage." If any people have cause to be **THANKFUL**, WE OF THE REFORMED CHURCH ARE THAT PEOPLE.

Share Your Blessings

There are needs, temporal and spiritual, to be supplied, and the Lord expects us to share our blessings with the needy. Look anywhere in the wide world, and you will see objects of poverty which appeal for help and which we alone can supply.

Real Sufferers

At no time have our missionaries, at home and abroad, been in greater need of their salaries than *Now*. They are enduring hardships in silence, and the Boards of Missions are helpless to help them. With all their efforts to stir the hearts of the members of the Church, the responses in contributions have been few and small.

Will You Help?

The Boards of Missions have received very much less thus far in 1932 than in a number of previous years. Shall this year end on December 31st with a heavy deficit? If so, how can the Boards provide for it? The banks will not help. The only hope lies in the liberal attitude of the members towards the cause of Missions.

Give What You Can

Amid the many appeals for help, Christians should seriously think, for what and to what they should give. No one is too poor to give something. It is the many small gifts that will support the missionaries, and keep them at their work. Let not the smallness of your gift hinder the giving of it.

Where to Send Money

Board of Foreign Missions, 1505 Race Street, Philadelphia, Pa.
Board of Home Missions, 1505 Race Street, Philadelphia, Pa.

The Outlook of Missions

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CONTENTS FOR NOVEMBER

Be Ye Thankful.....	Inside Cover Page
THE QUIET HOUR.....	418

GENERAL

"Rejoicing in Hope".....	419
A Farewell Speech for Rev. and Mrs. George R. Snyder by Chen Teh School	420

HOME MISSIONS

Board of Home Missions One Hundred Years Old.....	421
The Mortgage Redemption Plan.....	422
What Do You Think of This?.....	423
Recent Staff Activities	423
Observations of the Treasurer.....	425
Renew the Fighting Temper.....	426
The Human Price of Coal.....	427
Brief Summaries	427
Redeemer, Lead Us On!.....	428

FOREIGN MISSIONS

The Laymen's Foreign Missions Inquiry.....	429
Kobayashi San	430
A Unique Farewell Service.....	431
The Missionary Home at Lancaster.....	432
Does Japan Need Christian Education?.....	434
Friends Around the World.....	436

THE WOMAN'S MISSIONARY SOCIETY

Down by the Rio Grande.....	438
Synodical Meetings	440
Good Ground	441
Christmas Light	442
Quiz	443
International Golden Rule Week.....	444
Once Upon a Time.....	444
Life Members and Members in Memoriam.....	445
Literature Chat	446
Girls' Missionary Guild.....	447
Mission Band	448
From New York to Beirut.....	448

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The Quiet Hour

JULIA HALL BARTHOLOMEW

I will always give thanks unto the Lord: His praise shall ever be
in my mouth.

—Psalm 34:

What might I not have made of Thy fair world,
Had I but loved Thy highest creature here?

—ALFRED TENNYSON.

"The life of Jesus is that standard, not an
unattainable ideal of the cloudlands, but a real
companion and exemplar for the common ways
of life."

Let all Thy works praise Thee, O Lord, and
Thy servants rejoice in thanking Thee.

—ROWLAND WILLIAMS.

Be Thou our Friend, and we need ask no
more in heaven or earth; for Thou art the com-
fort of all who trust in Thee, the help and de-
fense of all who hope in Thee.

—S. WEISS.

How soon a smile of God can change the world!
How we are made for happiness—how work
Grows play, adversity a winning fight.

—ROBERT BROWNING.

What a cleansing effect takes place in our
lives if we grow accustomed to usher God upon
the scene when uncleanness or ill-temper or self-
will appears!

—HARRY EMERSON FOSDICK.

"One of the thrilling privileges of the Chris-
tian life is found in the spiritual fellowship felt
by each follower of our Lord with those heroic
souls who carry the Gospel to the far frontiers
of the world."

"And unseen power sustained the heart
When flesh and will failed in their part,

While God gave light

By day and night,

And also grace to bear the smart;

For this give thanks."

"Through prayer and unselfishness and the
presence of Christ, the least favored life may
be kept in touch with the sources of joy and
respond to them with praise and thankfulness.

Just these things will then seem worth while—

How to make Life more wondrously sweet,

How to live with a song and a smile,

How to lay our lives at Love's feet.

—ERIC P. DAWSON.

"We have a higher life than our physical, and
this, our true life, is nourished by communion
with God."

May I thank Thee, if not in words, yet in
my heart, for each gift of Thy love, for each
comfort which Thou allowest me day by day.

—E. B. PUSEY.

God's remedy for man we, too, would know;
To heal the ailing earth of all her woe.

Open the gates for us that we may find

As you—the riddle solved for all mankind.

—ANGELA MORGAN.

Religion is not for enjoyment only; God
gives us spiritual enjoyment, that we may be
strong for all loving service.

—J. RUSSELL MILLER.

"One day at a time. A burden too great

To be borne for two can be borne for one;

Who knows what will enter tomorrow's gate?

While yet we are speaking, all may be done."

"We really have nothing at all to do with the
future save to prepare for it by doing with
fidelity the duties of today."

The broken cry that rose from dust

With "incense much" becomes complete.

—J. H. LAIRD.

The Prayer

WE give Thee thanks, Almighty God, for the bread of the body, that perisheth, and we beseech
Thee to give us that bread by which man's higher life is fed—through Jesus Christ our Lord.
Amen.—GEORGE DAWSON.

The Outlook of Missions

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NUMBER 11

NOVEMBER, 1932

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

“Rejoicing in Hope”

THIS is the keynote to the appeal sent out by the American Bible Society for the observance of the Universal Bible Sunday on December 4th. What a happy theme for the times in which we are living! Has there ever been any period in your life when the need for hope was more necessary? Many hearts are sad and despondent because they are unable to stand up under the stress and strain of a panicky world condition. Where should they and we look for help and strength, facing, as we must, these untoward events of life? *Alone to God who is our refuge and strength.*

Dr. Albert W. Beaven, of Rochester Theological Seminary, has made a valuable contribution in the brochure which is to prepare Christians of America in anticipation of the Universal Bible Sunday. He illustrates how certain Biblical characters met the exigencies and reversals of life. These heroes stood up with a firm faith and buoyant hope, certain of a triumphant victory. Nothing is more deadening to the life of Christians and to the progress of the Kingdom of God than to give up in despair, to see no light ahead, no turn around the corner, no prospect of a new day, and no help for the helpless. We do well to take to heart the message so ably written by Dr. Beaven. We quote as follows: “This age needs a new inoculation of the Bible. It is the tonic we need when our hope ‘blood count’ is low. If we could take into our systems more of its good cheer, its poise, its courage, its quiet confidence in the long processes of life, it would act for us as the keel does for the ship, it would hold us steady in the time of storm, and keep us from bobbing aimlessly around. May it not be true that one of the causes that have brought about our contemporary feeling of panicky fear is the lack of appreciation

of the things for which the Bible stands? As ministers, coming before our people week by week, with the opportunity of recommending resources which they need and can secure, let no one of us underestimate the privilege that is ours in introducing people to the values which the Bible holds.

“‘Rejoicing in hope’ was no pious platitude on the lips of Paul; it was no shallow bit of optimism; it was no Pollyanna song. It was a profound conviction growing out of experience, out in life, where men grapple with the hardest situations which can be presented to them. Paul had come to his struggle, and come out of it, not only rejoicing in hope himself, but able to say to those to whom he wrote, ‘I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.’”

What a rich blessing the Bible in the home will be when read with believing hearts! There is nothing to enrich the lives of Christians like a prayerful study of the Word of God. It is a lamp to our feet and a light to our path. Universal Bible Sunday is a time when pastors and Sunday School teachers can stress “the importance for our day of a wider consumption of the beautiful literature which the Bible holds, of a broader familiarity with the personalities to whom it introduces us; and, above all, of a deeper realization of how tragically necessary it is for us that we catch again the point of view of our Lord and Master and weave it into our lives.” Dr. Beaven suggests “that each minister look upon his parish and his congregation as constituting a laboratory, in which he can carry on the experiment of finding how he can best in-

still into the lives of his people the habit of regularly reading the old Book and of practicing its precepts. While others are searching the stars, perusing sociology,

studying economics to find the solution of our problems, we may, as ministers," he adds, "strike a mine from which we can dig the gold for which all hunt."

A Farewell Speech for Rev. and Mrs. George R. Snyder by the Girls of Chen Teh School

(The following is an excerpt from an address, composed by the Government representative on the Chen Teh Girls' School faculty at Shenchow, China, and delivered by an honor pupil of the school. The Government representative is appointed to teach the Party Principles. As translated, it reads:)

TODAY the whole body of both teachers and students is holding a special farewell meeting for Rev. and Mrs. Snyder's returning to their home country. During this farewell we say something to represent our happy witness of their leaving, and express our love to them.

Mrs. Snyder, who came here and worked for several years, has held responsibility alone for the plan of the school, during the period of its construction, the establishment of the school is due to her strength. Also she previously worked hard to help in the school affairs. Usually she has been gentle, humble, dignified, magnanimous, quiet, peaceful, thoughtful, kind, warm toward the students. Her truthfulness and affection are shown in a natural way. In teaching, she has been indefatigable: in leisure, very sociable with the students. She has guided them in various ways in order to foster them to the completion of their work. These benefits which they received are not small in measure.

Having the generosity of a Chinese gentleman, she is a strong believer in Jesus Christ, scrupulous in behavior, square in personality and faithful in endeavor. We have been working near her from morning till night for several years.

Besides admiration for ability, our friendship extends even deeper. Now, it is approaching her day to return to her home country, on her part to sail across the ocean to visit her native land. Her happiness is certainly beyond expression, but on our part, we who are missing such a righteous teacher, are feeling sad at heart, being unutterable.

Remembering some ancient sages who plucked willow twigs to present to departing friends by "Bridge" and sang the "Spring Melody"; or recalling the other "Song of Nan-Pu" as voicing our farewell, we have a nature which is not like wood and stone, and can but have our hearts moved. Hence, we assemble in this hall, respectfully holding this meeting to honor Mrs. Snyder's farewell. Though the days for her staying in her home land are not numerous, so that the date for us to meet again will not be far, eventually we feel separated from each other on two continents. We will long for her until our souls and dreams become wearied. We hope she is going in peace and happiness; moreover, we hope she will frequently send us instructions by letters. It will be our fortune to receive her instructions to lead us from doubting in the intricate roads.

This speech is presented with respect.

An Evangelist's Experience in Japan

"One of my interesting experiences was at Yachi, a town of 12,000, very near Yamagata, where as yet no regular church services were held. I spoke, together with two of our pastors, at a general meeting. We had been able to secure the upstairs of the town library for our meeting. This room is used as a sort of museum; and as I spoke I kept looking at one of the old anti-Christian sign boards, which is kept there as a relic, and which was placed on a shelf at my right. This board offered a reward of 300 pieces of silver for information leading to the arrest of any one found preaching the Christian religion. At this same meeting a young man, son of a local, very earnest Shinto priest, asked us many questions about Christianity. His father's very earnestness had turned this boy to a study of Buddhism. Not finding satisfaction, he was now turning toward Christianity."

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Board of Missions One Hundred Years Old

THE first definite steps taken by the Synod of the German Reformed Church in organizing itself for Mission work was in 1819 when the Synod appointed a Missionary Committee to examine applicants as Missionaries, to direct them where to go, to defray their traveling expenses and to report annually to the Synod. The Committee consisted of Rev. Lewis Mayer, Rev. Jonathan Helfenstein, Rev. James Ross Reily, Rev. F. Rauhauser.

On September 28, 1826, the Synod, which met in Frederick, took a second step by organizing "The American Missionary Society of the German Reformed Church." Any person paying one dollar annually might become a member of this Society. The Society elected 24 of its own members who constituted the Board of Managers. There were also appointed three Executive Committees on Missions, one for Philadelphia, one for Carlisle and one for Frederick. Auxiliary Societies were likewise formed throughout the Church. There were three of these, namely, at Frederick, Germantown and Philadelphia. It will be observed that the membership of the Society or of its Executive Committee or of the Auxiliary Societies, was not appointed or elected by the Synod itself. The Society, however, was expected to make a report of its work to the Synod, but the organization as such was a purely voluntary and somewhat loosely articulated arrangement.

The Synod met again at Frederick in September, 1832, and there passed a resolution that the Synod itself take charge of its Missionary work and that a *Board of Missions* be elected consisting of 18 members representing all the Classes and that this Board may appoint of its own members an Executive Committee. Who the members of this first *Board of Missions* were is not indicated in the records, but at the meeting of the Synod at Easton, Pa., the following year

in 1833, the Board reported through its Chairman, Rev. Samuel Gutelius, that "agreeably to the resolution of Synod, the Board met and organized October 17, 1832." The report further says, "We have not only paid off our former loans but also all debts contracted previously to this year as well as a good portion of the current expenses of the present year." The Synod at Easton in 1833 then proceeded to the election of the membership of the Board. It appears that their term of office lasted only for one year. The following were elected in 1833:

Rev. George Wack, Rev. T. L. Hoffeditz, of East Pennsylvania Classis.

Rev. H. B. Shaffner, Rev. Henry Kroh, of Lebanon Classis.

Rev. Isaac Gerhardt, Rev. D. Willers, of Susquehanna Classis.

Rev. Samuel Gutelius, Rev. John Cares, of Zion's Classis.

Rev. N. P. Hacke, Rev. S. K. Denius, of West Pennsylvania Classis.

Rev. A. Helfenstein, Rev. John W. Rebaugh, of Maryland Classis.

Rev. D. B. Lerch, Rev. J. H. Crawford, of North Carolina Classis.

The following were added as members at large: Professors Mayer and Rauch; Messrs. J. C. Bucher and William Wagner. The Rev. Samuel Gutelius was elected President and the Rev. J. Cares, Secretary. In 1835 the Board reported to the Synod at Chambersburg that it could do absolutely nothing because it received only \$97.20¹/₄, and paid out \$54.31.

In 1863, when in November of that year at Pittsburgh the General Synod was organized, it created the *Board of Home Missions*, but the Board of Missions continued its existence until 1911 when it transferred all of its assets and liabilities to the Board of Home Missions. The Board of Missions for a number of years was popularly known as the Tri-

synodic Board, and after the Pittsburgh Synod withdrew from its membership, as the Bi-synodic Board.

It will thus be observed that the various stages of the organization of the work of Home Missions have been:

1st—A Missionary Committee.

2nd—The American Missionary Society of the German Reformed Church.

3rd—The Board of Missions.

4th—The Board of Home Missions.

The year 1932, therefore, marks the 100th Anniversary of the *Board of Missions*.

The Mortgage Redemption Plan

AFTER months of study a plan, simple in its operation, to finance the bank indebtedness of the Board of Home Missions has been adopted. Under the plan, the members of the Reformed Church are asked to subscribe 1500 units of \$200 each to a trustee, The Market Street National Bank of Philadelphia, named by the Board. These subscriptions can be paid in monthly, quarterly, semi-annual, or annual installments over a period of 18 months. As the money is paid in on these subscriptions, it is used to reduce the indebtedness. The minimum subscription is \$200. There is no maximum.

In consideration of these subscriptions, and as soon as the first payment is made by the subscriber, the Trustee will forward to the New York Life Insurance Company an application for one and one-half times the amount of the subscription in 5-Year Endowment Life Insurance. Thus a member who subscribes \$200 will receive a \$300 35 Year Endowment Life Insurance Policy. These policies are payable to beneficiaries named by the subscriber immediately in case of the death of the insured or to the insured himself if he survives the endowment period.

The premiums for this insurance are paid by the trustee with funds provided by the Board of Home Missions. The benefit gained under such a plan by the Board is a greatly decreased carrying charge. That is, instead of six per cent.,

as at present, which would amount to \$630,000 in 35 years, without reducing the principal, the average cost will be much lower and there will be no indebtedness at the end of the 35-year period. Instead of the necessity of setting aside amounts each year for the ultimate retirement of the indebtedness, the indebtedness is immediately cancelled as soon as all subscriptions are paid to the Trustee.

In order to make the plan simple in its application to the needs of the Board, individuals between the ages of 10 and 60, who are in good health, can be insured without medical examination for amounts of insurance not exceeding \$2,500.

An arrangement is also made that individuals who are more than 60 or who are not insurable, or who do not desire insurance themselves, can nominate any member of their family, or a business associate (anyone in whom they have an insurable interest) as the person to be insured.

The plan is being put into operation through the mechanism of a campaign that is reaching the members of the Reformed Church. A volunteer working organization is being recruited.

A laudable goal. A movement worthy of those who have the welfare of the Church at heart! A possible and feasible plan!

One in which YOU can share!

A REQUEST

Please notify the office of THE OUTLOOK OF MISSIONS direct when you change your address. If you notify the Post Office instead, it is necessary for us to pay a fee of two cents on each notice made out by a Postmaster.

—THE OUTLOOK OF MISSIONS.

What Do You Think of This?

THE Missionary who in last month's OUTLOOK OF MISSIONS, gave an account of the way in which he spent his vacation reports further: "Well, the wood is all distributed with the exception of about 10 tons, which I stored in a garage. So beware when you come around or else you will be given an axe and escorted to the 'wood-pile.' September was a thriller. The day after Labor Day, I got a long distance telephone message from Elder that I should come at once and get all the peaches that I want for nothing—225 bushels. I set out at once and got a truck, sent my elder up and they brought back 48 bushels, and the second loads had 56 bushels of peaches. These were distributed to 81 families who came to the chapel for the peaches. Well, such a time! Everybody was canning peaches and making peach butter and peach jelly. Each one was given a 'Thank-you' envelope for a thank-offering. The peaches were free, but the baskets had to be returned, and they were given a chance to express their appreciation. We had the finest 'Harvest Home Service' for years. 66 jars of fruit, mostly peaches and 33 glasses of jelly were on the table,

the contents of which were delivered to the Phoebe Home.

"Inspired by the Harvest Home service a number of the ladies volunteered to can peaches for Bethany Orphans' Home. So we got some more peaches from another friend of mine and now we have no less than 125 quart and two quart cans of peaches and peach butter for Bethany, and more to come. We had a glorious time. Out of the 81 families that will be benefited through this 'Peach Venture' no less than 350 to 400 or more persons will be directly or indirectly benefited. Children will have jelly-bread instead of simply dry bread and coffee and they will have occasionally peaches on their breakfast food.

"Then I took a gang of men out to cut corn and they were paid in their winter apples. They had a good time. Left here at 7 A. M. and returned at 9 P. M. The men had two good meals—chicken for dinner and for supper—and each got about five bushels of hand-picked apples. Today, I took a gang of four men out to pick potatoes, and their services will be paid in potatoes. Tomorrow another gang will go and do so."

Recent Staff Activities

Dr. DeLong reports as *Superintendent of the Church Building Department* that he had conferences with the Consistories of a number of congregations with reference to their finances and while in all cases the spirit of the men was very fine, they are unable to pay on their debts to the Board. He has also had much correspondence with regard to overdue interest accounts, but it seems almost impossible to collect interest at the present time. Considerable time was given during August and September to assisting in setting up the organization for the Mortgage Redemption Plan. Thirteen Classical meetings were attended and at all of these meetings he was given a good hearing. A number of questions were asked, in the majority of cases not in a critical spirit, but with the idea to get into the clear. Dr. DeLong also represented the Board

at the meeting of the Woman's Missionary Society of Eastern Synod, and supplied 17 pulpits during the quarter.

* * *

During the month of August, Dr. Mullan, Superintendent of the *Department of the East*, supplied the pulpits of Missionaries within easy reach of Philadelphia in order that without expense for supplies they might get some vacation. Fourteen Mission Churches and 3 self-supporting congregations were visited during the quarter, and four meetings of Classes attended. All the Missions in this Department are heroically struggling with difficult financial problems due to the extended period of unemployment. One-half of the Missions reporting have not paid their pastors' salaries in full, and the most serious fact is that the Board has not been able to catch up with its part of

the salaries. The Missionaries are exercising considerable ingenuity in taking care of themselves and helping their people in these difficult times; for instance, one Missionary reports that during September he managed the securing, hauling and distribution of 225 bushels of peaches that were offered him gratis, supplying 81 families with peaches for canning, etc. He also had engineered the cutting of fire-wood and its distribution likewise among his members.

In reporting for the *Social Service Commission*, Dr. Mullan stated that the annual meeting was held on September 14th. All the members of the former Commission accepted reappointment by the Board. A program capable of expansion was agreed upon for the new triennium, an item of which is the putting into form for the use of study groups in the local congregations the Social Pronouncements of the General Synod and a Co-operative Plan of Temperance Education by the Commission, the Board of Christian Education and the Woman's Missionary Society.

* * *

Dr. Horning reports that in the Missions in the *Department of the Central West* the quarter was marked by a growing interest and activity. In many cases the work maintained a higher level than in former years. In industrial centers there is accentuated varying degrees of unemployment which under present conditions tends to increase the strain under which the work is carried on. This strain is keenly felt by our Missionaries with the growing arrearages in salary from the Board and in some instances in congregational support. Notwithstanding these

trying conditions the Missionaries for the most part are standing by the work uncomplainingly. They find some compensation in marked increase in Sunday School and church attendance. During the quarter Dr. Horning visited 14 congregations and attended the Woman's Missionary Society of Midwest Synod in its annual session.

* * *

In addition to the work in the *Department of the Northwest*, which included attendance at the Mission House Conference and the meeting of the Synod of the Northwest, the visiting of ten congregations, four of them Missions, Dr. Bolliger delivered an address before the pastors of the Schuylkill Classis and spent a week at the Catawba, N. C. Missionary Conference, where he taught the adult Home Mission Class and gave an evening address on the Winnebago Indian work. He spent 40 days on the road and traveled 4,519 miles. Throughout the Northwest there is much suffering owing to the unfavorable financial condition. This has caused much unrest among the ministers, the nerves of many are on edge. Most of the Missions are back in the payment of the salaries and the coming of winter means hardships and sufferings to most of the men in the Department.

* * *

Dr. Land, as Harbor Missionary, reports that inasmuch as Immigration is still at a very low ebb and confined chiefly to dependents of former immigrants who have become citizens, he has practically no work along that line. He still has large correspondence and has been endeavoring to meet calls for assistance along the lines of necessities.

"Forty years long I have loved the Word of God. I feel its blessed pages under my hand with special thankfulness as a rod and a staff to keep firm my steps through the valley of the shadow of depression and world calamity. Truly, the Bible—the Teaching of our Saviour—is the only way out of the dark.' If the wealth of things which we have possessed in abundance has not knocked on our selfish hearts and opened them to the central message of Jesus, 'Love ye one another,' perhaps these days of widespread suffering will be the pointed instrument that will 'stab (our) spirit broad awake.'"

—HELEN KELLER.

Observations of the Treasurer

J. S. WISE

IN these days of unrest the very air is filled with appeals for help. Millions of self-reliant people are now in want, who, even three years ago, would have laughed to scorn any suggestion of an impending catastrophe so widespread as that through which we are now passing. Let us hope we have seen the worst of it and are now on the road to recovery.

I choose to call it a "catastrophe" rather than a "depression" because the latter word implies the possibility of blaming it on an individual or on a group of individuals. There are depressors, consequently someone can be blamed for a depression, but a catastrophe can hardly be laid at the door of anyone.

I just listened to a brief appeal over the radio, made by President Hoover, for larger giving toward the support of charitable and character building institutions. It was quite refreshing to have it put in that way. Too many of the appeals one hears are made in behalf of the charitable institutions without one thought of the value of character building ones. Without the Church, which is the greatest Character Building Institution in existence, there would be mighty little character left for the further promotion of much needed charity.

It is too bad that so many of us give lavishly of our means to charity, in response to spasmodic appeals, and give so little to similar appeals from the Church. We should not give less to charity, but more to the Church. The very fact that we respond to the appeals for charity is evidence of the good accomplished by the Church in our make-up. Even though we have often neglected our Church privileges, the Church's teachings are ever with us and unconsciously influence our actions. The philosophy of the Church is "do unto others," while that of the world is "every man for himself." Perhaps our readiness to cut down our contributions to the Church at the first sign of a decreased income, before cutting down other expenses, is due largely to a confused and distorted understanding of the real value of the Church to our well-

being. Her benefits are so many and so varied that we fail to comprehend them. These benefits are so numerous that I dare not even begin to enumerate them in the space allotted to me. Let each of us count our own blessings and then settle the question as to whether we have done our full duty to the Church to which we belong.

If we will do that, honestly and prayerfully, then I can see speedy relief forthcoming to the Board of Home Missions that will enable it to pass on similar relief to its 250 Missionaries and other workers, many of whom have not been paid anything from the Board for this year's work. Think of it—these are not a part of the vast army of the unemployed! They have been on the job constantly, inspiring hope and courage in the hearts of thousands of their discouraged and despairing members who are without jobs and without income. God alone knows how many lives have been saved by the work of these noble and heroic ambassadors of Christ among a despairing people! All this with an empty pocket and on an empty stomach!

In the last three years the Church has reduced its payments on the apportionment for Home Missions more than enough to pay these faithful men in full. In the meantime, the Board has cut down its overhead and all salaries to the minimum. What shall be the next step? Shall these men be withdrawn from their respective fields and added to those without jobs? Is it possible that the membership of the Reformed Church cannot keep up the good work it has assumed? God knows that our Church has never undertaken a task that was beyond its ability to pay. May the following rebuke never be pronounced against the Reformed Church in the United States: Rev. 3:14-22.

"To the angel of the Church in Laodicea, write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So

because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. As many as

I love, I reprove and chasten, be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the Churches."

God help us all to relieve this situation on Home Mission Day and to repent in dust and ashes!

The Social Service Commission

JAMES M. MULLAN, *Executive Secretary*

Renew the Fighting Temper

WHEN these words are read, the national election will be a thing of the past again for four years, but whichever party has won, if their platform pronouncements mean anything, plans will be made for trying to bring about radical changes in the Prohibition laws. Then it will be a good time for church people to consider the importance of renewing the fighting spirit in behalf of the cause that prohibition seeks to promote. Considering the complacency, not to say complicity, of very many "dry" churchmen toward the seriousness of the situation, a reading or re-reading of Governor Frank Hanley's reasons for hating the liquor traffic might be much worth while. It follows as it appeared some months since in *Social Trends*, a bulletin published by Alva W. Taylor, of the Church of the Disciples of Christ:

"I bear no malice toward those engaged in the liquor business, but I hate the traffic. I hate its every phase. I hate it for its arrogance. I hate it for its commercialism; for its greed and avarice; for its sordid love of gain at any price. I hate it for its dominance of politics; for its corrupting influence in civic affairs; for its incessant effort to debauch the suffrage of the country; for the cowards it makes of public men. I hate it for its

utter disregard of law; for its ruthless tramping on the solemn compacts of State constitutions. I hate it for the load it straps to labor's back; for the palsied hands it gives to toil; for its wounds to genius; for the tragedies of its might-have-beens. I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples; for the prisons it fills; for the insanity it begets; for the countless graves in potter's fields. I hate it for the mental ruin it imposes upon its victims; for its spiritual blight; for its moral degradation. I hate it for the crimes it commits; for the homes it destroys; for the hearts it breaks. I hate it for the malice it plants in the hearts of men; for its poison, for its bitterness, for the Dead Sea fruit with which it starves their souls. I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care. I hate it for its heartless cruelty to the aged, the infirm, and the helpless; for the shadow it throws upon the lives of children; for its monstrous injustice to blameless little ones. I hate it as Abraham Lincoln hated slavery, and as he sometimes saw in prophetic vision the end of slavery, and the coming of the time when the sun should shine and rain should

fall upon no slave in the republic, so I sometimes seem to see the end of this unholy traffic, the coming of the time

when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars."

The Human Price of Coal

"The Human Price of Coal" is the title of a pamphlet that has been prepared by a competent committee, as a guide for discussion by church, college and business groups. It is also adapted as a reading text for persons interested in the mining situation. It is a timely topic. Following it as a study manual any one or any group who seriously seeks to understand the chaotic condition of this basic industry will certainly feel a sense of responsibility for the economic situation in which we find ourselves today.

Such questions as these are discussed: Why must thousands of starving children in the soft coal areas be fed by the Quakers? What are the basic causes of the chaos in coal? What are the points at issue between the operators and labor unions? Are the operators making money? Where does the consumer come in? Can the coal industry be reorganized to serve human need? How? What is the way out? Is Government action needed?

This pamphlet should be one of the main subjects of study among churches. What is needed at this time is the understanding of the coal mining situation in the light of a knowledge of the facts. This is a basic industry and should be developed to serve human needs. Instead of that it is today in a state of chaos. If anything adequate is to be done in the way of constructive remedies for the present distressing situation, it will be necessary to create or awaken the social conscience, which it is always an important part of the task of the churches to do.

The pamphlet contains 67 pages, including a half-dozen pages of references as to sources of information, books and pamphlets. It is published by the Association Press, 347 Madison Avenue, New York City, and can be obtained from the publishers or through our Book Rooms of the Board of Christian Education at 15th and Race Streets, Philadelphia. Price per copy 40c, 12 for \$4.00, 50 for \$14.00.

Brief Summaries

Under the title, "Brief Summaries: Brief Discussion; for Busy Men and Women," a series of popular pamphlets on the problems of war and peace has been worked out with great care by Dr. Sidney L. Gulick, a Secretary of the Commission on International Justice and Goodwill, of the Federal Council of Churches. These pamphlets present the major international issues of the present, in an easily understood and concrete way. They provide authentic data in readable form and in brief "doses" that should be very helpful in the local churches—young people's groups, adult Bible classes, special groups, seeking an understanding of our relations with the rest of the world,

in the light of the Christian ideals. The distribution of these Brief Summaries in the church pews, one for each family, on several successive Sundays, or on one Sunday of each month, would give a congregation an intelligent grasp of world relationships—large gains at a small cost. A sample copy will be sent free. Additional copies of any number, 3 cents each; an envelope containing ten numbers, 25 cents; for wide distribution, \$1.50 a hundred. The following are the titles of Brief Summaries that are now available:

The New Prospect for Lasting Peace.

Twenty American Republics Plan New Institutions for Peace.

How to Work for World Peace (Suggestions for Church Schools).

Tangled Skeins in Manchuria.

Mary Quizzes John About Reparations and Debts.

Harry and Jack Discuss the American Navy.

Mrs. Jones and Prof. Smith Discuss Disarmament.

Uncle Joe's Solution of the Japan-China Struggle.

Mrs. Jones and Mary Discuss the World Court.

James, John and Henry Discuss the Christian and the Patriot.

Coming to Grips with the War System. What About Scrapping the Monroe Doctrine?

Mary and Prof. Smith Discuss Sanctions.

Redeemer, Lead Us On!

THE cause is Thine, O Christ, our
Lord,

The cause for which we stand;
The fight is on, with Satan's horde,
At home and ev'ry land;
Christ leads us on against the foe,
God's foes they must be beat;
He counts on us in gallant row,
Our Lord knows no retreat.

Put on the armor of our God,
O Brethren, stand, be strong;
The Shepherd guards with staff and rod;
Fear not the sinful throng.

The victor's faith let be your shield;
God's Spirit be your sword;
With righteousness work every field,
In love, with one accord.

Now is the time to do His will,
Now is the time to win;
The Lord is with His people still;
Saves nations from their sin.
Let us be loyal to our task;
Have faith in God; be strong;
Of Him all needs in prayer ask;
Redeemer, lead us on!

—F. W. LEMKE.

Book Reviews

Nurses on Horseback. By Ernest Poole. Published by the Macmillan Company, New York. Illustrated. 168 pages. Price, \$1.50.

Those who have read any or all of Ernest Poole's former books will be aware of the pleasant style of his pen. For this book he has chosen a subject that should be of interest to a large circle of readers, since he writes about the mountain people of the South, and most particularly of their need of nursing and medical care. The nurses who travel on horseback through the mountains of Kentucky find constant use for much skill and compassion. Very touching incidents are given, especially concerning the heroism of mothers and the sufferings they endure. Mary Breckenridge comes from one of the oldest and most noted families of the South. Her cultural and social advantages have been great, but the greatest thing of her life is the splendid work of which this book tells. Then, too, there is the fascinating story of the noble Irish nurse, who laid down her life in the mountains. There are numerous good illustrations.

The Heritage of Asia. By Kenneth Saunders. Published by the Macmillan Company, New York. Price, \$1.75.

This book contains much that will be interesting and informing to anyone who is just beginning to read of and consider the arts, cultures and religions of the Orient. It is also very charming and helpful to those who already feel somewhat at home with these subjects, and to whom the names of great teachers of the past are quite familiar. The development of Buddhism in India, its relations with Hinduism, and its travels to China and on to Japan form the fabric of the heritage. It is indeed an interesting trail in the arts and faiths. Also the story of the different periods in China, and then finally Japan, keep one fascinated with a growing knowledge of the East. More than fifty pages are devoted to illustrative readings, which add much to the interest of the text. It is a book for enlightenment and enjoyment.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

The Laymen's Foreign Missions Inquiry

CONSIDERABLE attention has been given by the daily press to extracts from the Report of the Commission of Appraisal of the Laymen's Foreign Missions Inquiry. To read the flaming headlines, which are not a part of the Report, would leave the impression that this group of able men and women had gone to India, China and Japan, for the distinct purpose of discovering the mistakes of the Boards and the defects of the Missionaries, and of exposing these to the constituency in the home churches. On the contrary they went to examine, to learn, and to see how this great work of a century could be given a new start, a fresh impetus and to afford the Boards and the Missionaries the benefit of their observations. No one who reads the names of the Commission, and the honorable positions they occupy in American institutions, can think for one moment otherwise than that the purest motives actuated them in their visit of inspection in foreign missionary fields.

That the work of Missions has imperfections is known only too well by those whose lives have been devoted to it. That Secretaries and all other laborers are always grateful for criticisms, suggestions and helps of every kind needs but to be mentioned.

Great changes are constantly going on in the unfolding of God's Kingdom at home and abroad. To keep abreast with these is not only a privilege but a sacred duty. We are no longer in the stage coach century of Missions. This single sentence should be sufficient to stir our emotions and to fire our imaginations. The Report of the Laymen's Inquiry sets forth in no uncertain terms the fact that Foreign Missions cannot be carried on along the same lines as that of the early founders and their later successors. These missionaries did the best

they could; they used the methods and the means at their command. Who will be so rude and heartless as to expose their weaknesses and imperfections? If the century of Foreign Missions had brought with it no changes in administration, no new revelations for the winning of souls for Christ, and no improved means to make men wise unto salvation, then all the work of the century would have been for naught.

One of the chief advantages of this Commission was that the Sponsors sent them forth with no limitations or restrictions. They were given complete independence of their judgment. The group was made up of contrasting views in the interpretation of Christianity and therefore of Christian Missions. To some of them, the enduring motive of Christian Missions was their loyalty to Jesus Christ as the perfect revelation of God, and the only way to peace and eternal life. To others, this motive was the desire to share with all mankind the benefits and the ideals of a Christian community. To still others, it would best be named the desire for a deeper knowledge and love of God.

Our advice to our pastors and members is to procure a copy of the Report, and read it in the light of present day changes. "New occasions teach new duties." We should never be too old to learn, and to adjust ourselves to new conditions. If it be true, as Browning puts it, that "*the best is yet to be*," we have a right to claim this truth also for the work of Foreign Missions. As pastors and members of the Reformed Church, our duty is to give all possible support to this blessed work, and to cling to the commands and the promises of our Lord and Master. Men may come and men may go, but the work of the Lord endureth forever. Commissions will continue to study the problems

at home and abroad, not only of Missions, but of all other phases of life and service, and it is the part of wisdom for us to profit by their research. Let us hold

fast to the unchanging ideals of the Christian religion, and keep our minds open to new truths as the Spirit of Truth may reveal them to us.

Kobayashi San

PERMIT me to introduce Kobayashi San, for four years my helper. He wears, you see, a suit of blue corduroy, bought for a dollar or two from a Kagawa Co-operative. For all that, as a Japanese gentleman, he is doing the correct thing, ignoring his little girl who shares the seat with him. She, however, is not deceived by his severe demeanor, being fully aware of the fact that he dearly loves her. In his presence she is fearless. Approach her unceremoniously, and she will flare up like a bantam hen, using the most crushing words that the Japanese language affords. But ignore her utterly, and she will shyly come and touch your hand, to let you know that she, too, is there. A fascinating little daughter of a samurai!

Kobayashi San is one of the "elect," that is, he was born to be a Christian leader. It took him a long time to discover his destiny, and, in order that he might be fully qualified for his mission, a very bitter cup was given him to drink. Today, face to face with a group of peasants, he cries: "Fellows, if you are in trouble, I can show you the way out. I have been through hell myself; but since the time that Lord Jesus took me by the hand and led me out into the light, I have not known a single unhappy day."

In the very center of the plain of Aizu he was born, long desired, the only son of a rich and influential villager. Before he had time fairly to grow up, his father died and left him to bear, with a rather weak body, the weight of responsibility for a very complicated household. The family suffered many deaths, in quick succession. In rural Japan funerals are terribly expensive.

The revenues came chiefly from tenant-farmers. The young landlord, born with a heart naturally Christian, found it impossible to exact from his serfs as custom dictated. Other landlords cursed him in their hearts. Those who profited



KOBAYASHI SAN AND DAUGHTER

by his generosity despised him as a fool.

He had heard of Kagawa, and went to seek his advice. The great man was just beginning to be popular. Those who sought him just to satisfy their curiosity he hardly noticed. But young Kobayashi, who had come a long way from the North to confer about a real problem, he heartily welcomed, taking him as intimate companion to the daily bath and to the table. The time was too short to urge with effectiveness conversion to the Christian religion. Kobayashi went home only vaguely understanding the mysterious hints that Kagawa had given him.

Suddenly he found himself a bankrupt. The perfidy of one whom he had trusted in a business venture completed the impending ruin of the estate. The day of general settlement, the new year's day of the old calendar, which is the time of the

new moon in our February, was approaching, and he could not face his creditors. In utter agony, early one morning he went out to the railroad to throw himself under a train, intending to atone for his failure by suicide, in the approved Japanese fashion. But it is not so easy to throw yourself under an approaching train as you might imagine, especially when your legs, constitutionally weak, are benumbed by the bitter cold. From another point of view, the God to whom Kagawa had appealed in behalf of his new friend, sent his angel to prevent the sacrifice.

A friend appeared who arranged the liquidation of the estate so that the old homestead was saved from the wreck. Then in an idle moment Kobayashi's eyes happened to see, in a daily newspaper that had been his father's favorite, one of our weekly articles, "Christ the Light of the World." There was also a note to the effect that Missionary Nugent, of Wakamatsu would furnish upon application further literature. Warily, in the name of his young son, he wrote to the missionary. The response was cordial, and encouraged him to walk seven miles to the city and seek an interview. The young missionary, hardly able to make himself understood in Japanese, encouraged him to visit the Church the following Sunday. So he became a Christian.

A Unique Farewell Service

SUNDAY, November 13th, will be a memorable day for the many members and friends of St. John's Church, Allentown, Pa., Rev. A. O. Reiter, D. D., pastor. It was the service of consecration for Miss Margaret B. Miller, daughter of Elder and Mrs. David A. Miller, who has gone to labor among the spiritually destitute people in Abyssinia, as a member of the Soudan Interior Mission. A spirit of solemnity was present throughout the entire service. Dr. Reiter led in the devotions, and the music by the choir was excellent and appropriate. Brief addresses were delivered by Elder Ernest B. McCready for the Consistory, by Mrs. L. L. Anewalt for the Missionary Society and by Dr. Allen R. Bartholomew

He found employment with a private academy in the city. When I arrived for another term, Pastor Tan recommended him to me as helper. We began to work together for the youth of the countryside.

Like the Galilean disciples of Jesus, Kobayashi San knows not the higher education. But he has rare spiritual insight and power.

Any day I would rather have him expound the Scriptures than one who has been through the university, knows His Hebrew and Greek and the technique of historical research, but lacks spiritual insight.

He quickly unravels a complicated personal or social situation; for his love is strong and his mind is penetrating.

He has also one of the extraordinary charisms, the power of healing. Yet, like the Master Himself, he avoids those who want their bodies healed and are quite content to go on with their wretched souls sick and untended. Tell him about Christian Science, so called, and he will gravely explain to you that, whatever may be said of its scientific character, it is hardly Christian, rather pre-Christian. He will testify that formerly he himself suffered terribly from spinal disease, which was cured by faith in God before he ever heard the Christian message. But only Christ, he will tell you, can cure the soul.

CHRISTOPHER NOSS.

for the Board of Foreign Missions.

The main address was given by Rev. George W. Rhoad, who has spent 30 years in Africa. It was a vivid presentation of the labors of the missionaries in Africa, and an earnest appeal to the Church people for a more earnest participation in this great work. No one could hear the speaker without feeling that his heart was in the work, and that he has had a rich experience of God's grace and truth.

As Secretary of our Board of Foreign Missions, it is a deep regret to me personally that so capable and consecrated a young life could not be spent in the service of our Church, but God has many

children in different nations to be brought into the light, and we can only pray that Miss Miller may be an inspiration to all

of our people. Let us be true to the heavenly vision and obey the call that rings in our ears today.

The Missionary Home at Lancaster

(An Appreciation and a Thanksgiving)

FROM my desk at a sunny window of the eastern apartment in the Missionary Home at 1118 West New Street, Lancaster, Pa., I gladly take my pen in hand to express my gratitude to all those who are responsible for that vast feeling of contentment that has been mine during this, my third furlough from Japan, and which I did not experience in the preceding furloughs. From my window I look out on a broad open field where my children play after school, and off toward the blue of "School Lane Hills," but even as I look there appears, only half a block away, the yellow nose of the faithful Race Avenue Bus, ready to connect us every twenty-four minutes with Center Square, the shopping district. I have not seen another site in this whole city that I should have preferred to this one for our home during the past year.

It was appropriate that we should arrive at the Home the day before Thanksgiving, for, surrounded by its attractive furnishings, complete from a piano to tooth-picks, the giving of thanks was never more spontaneous. We were just in time for breakfast, and, thanks to a warm-hearted relative, breakfast was on the table: orange-juice, cream of wheat, bread and butter and jelly, scrambled eggs and coffee set temptingly forth on flowered china—every piece of which matched every other piece! (I mention this because the dishes and furniture of previous furloughs were necessarily of "fifty-seven varieties," having been loaned by as many kind friends.) But we could not eat until we had walked through the house for just a glimpse of the comforts that awaited us. Upstairs in the green and white-tiled bathroom we were loath to "start" the snowy green-bordered towels, although shining faucets gave forth plenty of hot water to remove the stains of travel. Two bedrooms were inviting—one in rose, one in green; each furnished with twin beds

all ready for occupancy, a dresser, a chest of drawers, two upholstered chairs, and the crowning glory of a reading table set between the two beds. Its colorful lamp and little electric clock presented a "come hither" air that was well-nigh irresistible. Later we were to discover that the bureau drawers were full of extra sheets (*long* ones that tuck under and never pull out), pillow-cases, a variety of embroidered scarfs and bureau covers, soft woolen blankets, and flowered quilts made by hand and labeled by the various donors.

After breakfast dish washing was really a pleasure in a model, up-to-date kitchen. As I revel in its conveniences day after day, I often give a thought to the thousands of Japanese women to whom such a room would seem the height of luxury; linoleum in harmonious colors on the floor, a sunny window outlined in flowered muslin, a porcelain sink with hot and cold water always on tap, a snowy Kelvinator in one corner, a gas range with four burners and a roomy oven in another and between them a 100 per cent. efficient kitchen cabinet—its drawers furnished with every utensil to make cooking easy, as well as with a wealth of dish towels, tea cloths, dust cloths—and its side cupboards stocked not only with sugar and flour, but also with all kinds of good things done up in gay cartons or colorful cans, ready to serve.

Because of the efficiency of the kitchen, I have been able also to enjoy many hours in the attractive living-room. Here my problem is whether to stretch out full-length on the soft davenport, or lounge with a book in one of the three upholstered easy chairs, or sit at the cherry-colored desk and draw out a pile of letters from their convenient pigeon-holes.

And there is no "blue Monday" in the Missionary Home, for even wash day has no horrors with set tubs in a roomy basement, an electric washer and wringer.



THE MISSIONARY HOME AT LANCASTER, PA.

Within an hour or so after breakfast the family wash is on the line and I am ready to bring out the pretty patterns on the napkins and table-cloths with the electric iron before it is time to lay the lunch table with shining silver, each piece of which bears the magic letters "W M S E S."

W M S E S! Those indeed seem magic letters to us who are enjoying all the comforts of a home, to the building of which we did not directly contribute. But well we know that this Home did not rise out of the ground at "Abracadabra," or any other magic word. At a classical meeting which I attended recently, it was

voted that the members give an additional fifty cents apiece as a "Love Gift" toward the debt on the Missionary Home. *A Love Gift!* How appropriate the words! For the Home is indeed a Gift expressing in substantial and practical form the love of many self-sacrificing women toward the missionaries on the foreign field. As one of these, I wish to say "Thank you" to the W. M. S. E. S. (Woman's Missionary Society of Eastern Synod) and assure them that I believe I can be a better missionary on the field, as well as on furlough, because of the Missionary Home.

CAROL DAY NOSS.

Note. The delay in this issue is due to the removal of the offices of the Board of Foreign Missions to its new quarters, 315 Schaff Building, 1505 Race Street, Philadelphia.

Does Japan Need Christian Education?

A Government School Reader

THE other day I was reading one of the readers which the Department of Education of Japan issues for use in its primary schools, and I ran across the following story which I translate from the Japanese:

"Long ago there lived a poor man in the province of Mino who made his living by gathering firewood in the mountains and selling it. He had an old father who was very fond of *saké* or wine. So whenever he went to the mountains, he tied a gourd to his belt, and on his return home he would buy *saké* for the pleasure of his father.

"One day when he was in the mountains, he slipped on some moss and fell face downward to the ground. Then, strange to say, he smelled the odor of *saké* and when he looked around, he saw something resembling *saké* gushing forth from a rock. When he put some of it to his mouth, sure enough it tasted just like real *saké*. He was delighted, and thenceforth every day he would draw some of it and give it to his father.

"Well, in the course of time this matter came to the ears of His Majesty the Emperor at Nara, and he purposely made a visit to the province of Mino to see this wonderful spring. When he saw it, he said, 'This surely is the reward given by the gods for filial piety.' And regarding it as a matter of congratulation he changed the name of his era or reign to Yoro, which means, 'Care for the Aged.'"

When I read this story, I was amazed that a modern country would tolerate the teaching of such moral standards to its children. And the worst part of it all is that the schools have no other reader to choose. The use of this particular reader is made compulsory by the Department of Education for fifth grade children in all the schools of the country. Of course, not all of the material in the reader is on the same moral level as this story. However, I could not help but feel that the children of Japan are not being given Christian ideals of life in their public school education. Would you like to have

your children taught that, if they wish to please God, they should give their "dad" a good dose of "booze" every day?

Education for Examinations

Let me tell you of another experience which we have just had. In March of each year most of the graduates of the Boys' High Schools in Japan take the entrance examinations for College. The most of them try to enter the government Colleges because they are somewhat more confident of securing positions after they finish a course therein. Our experience has been that, while a fair number of the graduates of our Tohoku Gakuin High School Department have been able to pass these examinations each year, the two government High Schools in the city of Sendai have far surpassed our school in the number of successful applicants. Seven to eight times as many of their graduates are successful in their examinations as are ours.

We wondered what the reason might be. Could it be that our standards and methods of education were so much below the government system? We made a little investigation and found out that these two government High Schools limit the subjects of study for those students who wish to enter College to only those branches in which they are to be examined, viz., English, the Japanese and Chinese Languages, and Mathematics. The students concentrate on these four subjects and are not required to take the other subjects of the High School curriculum, a procedure which is contrary to the requirements and laws of the Department of Education itself.

No wonder their students are able to pass the College entrance examinations. But our conception of education is not that of simply preparing students to take examinations. Our aim is to develop Christian character, to give the student a broader outlook on life than it is possible for only a study of languages and mathematics to impart, and to fit him to take a part in the cultural life of the world. Critics of Christian education in Japan,

including members of the recent Educational Commission, have been telling us that Christian education here is inferior to that of the government system. They point to the fact, as a proof of their contention, that most of the young men, especially those of highest scholastic ability, try to enter the government schools in preference to those that are under Christian auspices. But since discovering the methods used by the two government High Schools of Sendai, methods which we understand are employed quite widely throughout Japan in the government schools, we refuse to be convinced. We admit that our Christian schools are not what they should be. What schools are? We do not always attain our Christian purpose fully. What Christian schools do? But we still believe that what the young people of Japan need first of all is character, rather than jobs. For this reason we feel that Christian schools are still very necessary to Japan.

Militarism in Japan

We take it for granted that today Christianity stands for universal peace, and that Christians the world over, in order to bring about a world-wide state of peace, need to devote themselves with thoroughgoing consecration to the task of peace education. Some are apt to forget the horrible lessons of the World War, but we feel that it is up to the Christian forces of the world to fight against the militaristic spirit wherever it appears and to do away with the whole war business.

What is the present situation in Japan? The whole country is under the complete domination of its military leaders, and there is such a strong and well-conducted campaign of propaganda carried on by them that the entire population is fast becoming military-minded. Little toy helmets are for sale everywhere, and the children play war on the streets with helmet on head, knapsack on back, and toy pistol in hand. Military training is of course given in all High Schools and Colleges, but lately I have even seen military officers drilling primary school boys. Store windows in various parts of the city display the latest type of military equipment used by the Japanese army.

In one of the public halls of Sendai there is an exhibition of various kinds of Chinese military weapons taken by the Japanese in Manchuria and Shanghai. And the clothes of some of the Japanese soldiers who lost their lives in battle are on display. Some of these soldiers have been deified and their spirits are worshipped by the people. The newspapers uphold the present stand of the government and its military leaders. Every day we hear lectures on the radio on the subject of patriotism, or on the situation in Manchuria, justifying the recent actions of Japan. The movies give the people a weekly menu of war pictures. Outside of some of the Christian organizations and a few Christian individuals no voice has been raised against the doings of Japan in China. The military leaders are practically dictators, and they have evidently adopted the policy that, since Japan can expect but little consideration from the other nations, she has to fight her own way in the world to gain a place therein. Regarding dictation from the League of Nations or from the United States as a violation of the sovereignty of the State, they have rejected the method of co-operation and have resorted to the isolationist methods of the narrow nationalist.

As to the recent Sino-Japanese trouble we are not in a position to judge all the merits of the case. Doubtless fault lies on both sides. But several things seem to be very clear at least. One is that Japan has resorted to the war method to settle an international dispute contrary to her promises in the Kellogg Pact, and without so much as consulting any other nation beforehand. Another is that she is now much more nationalistic and militaristic than she was before the present trouble began, the natural result of her exclusiveness.

* * *

The fact that Japan has acted in this way and the fact that she is now so war-minded, are not reasons for our stopping missionary work, but on the contrary, for our becoming more earnest and aggressive in her Christianization. To my mind, if she had been dominated by Christian ideals, she would not have treated China thus. That she did resort to war is an

indication that her leaders at least lack the power of Christian love. Therefore is she in dire need of continued missionary work. This is to me one of the strongest reasons why we should continue our efforts in Japan, and especially our endeavors to carry on a program of Christian education. We must educate

her people for peace, else her war machine will become a menace to the world.

* * *

Japan needs Christian education more today than ever before. Don't withhold your support.

E. H. ZAUGG.

Sendai, Japan.

OUR YOUNG PEOPLE

ALLIENE SAEGER DE CHANT



CLASS AT FIRST INTERMEDIATE CAMP AT MENSCH MILL NEAR ALBURTIS, PA.

"Friends Around the World"

Mensch Mill Campers Send Letters of Comradeship to Youth of Other Races

EIGHTEEN of the thirty-seven boys and girls at the first Intermediate Camp at Camp Mensch Mill, chose the course "Friends Around the World." And in order to feel a stronger kinship with youth of other races, they voted to send a letter to five of the schools with which our Church is vitally concerned: Miyagi College for Girls, Sendai, Japan; Eastview Boys' School, Shenchowfu, China; American School for Boys, Baghdad, Iraq; Ziener Memorial Girls' School, Yochow City, China, and Bowling Green Academy, Bowling Green, Ky., the Negro school, whose principal is supported by Reformed Church friends. The class therefore, was divided into five groups, and each wrote one of the follow-

ing letters, and saw to it that a copy of the class photograph was enclosed, together with a camp folder and the camp's daily schedule. Answers to the letters will be sent to the comrade-teacher of the class, who in turn will send copies to each class member.

Dear Friends:

In our study of "Friends Around the World," we are writing to various schools and missions. Our group chose Bowling Green Academy because we are interested in your race.

Here at Camp Mensch Mill, situated in one of the most beautiful localities of Pennsylvania, surrounded by hills, trees, and mountain streams so close to God's handiwork, and under the supervision of

splendid teachers, we have come to feel a closer fellowship for the many races of God's people. We would appreciate it very much if you would let us know something of your school life. We are sending a picture of our class who as a whole sends their best wishes for your success.

* * *

Dear Friends of Japan:

We are campers of the Intermediate Reformed Church Camp. We have the privilege of selecting different courses which are printed in the folder enclosed. One of the most interesting courses to us is the study of "Friends Around the World," taught by Alliene DeChant, formerly a missionary to Japan and China. In this class we have decided to communicate with friends around the world. We are interested in your school work and would be very glad to answer any question you would like to know.

* * *

Dear Boys of Eastview School:

Greetings from the class of "Friends Around the World," sponsored by Miss Alliene DeChant, a missionary to Japan and China. We wish to tell you about this Reformed Church Camp which is under the direction of Rev. Fred Wenzel.

Each morning we arise at seven o'clock and have setting up exercises followed by a morning dip, which everyone is privileged to take if he or she wishes. At nine o'clock classes start which last for one hour and ten minutes. Three classes are held each day, all lasting the above time. The boys and girls are allowed to take the courses they choose. Recreation is held each afternoon and evening where games are played and are enjoyed hugely. From four to five in the afternoon swimming and boating is allowed. Supper is served at 6.05 and this is followed by Vesper services. Taps are played at 9.30 by one of the boys on the bugle.

The scenery surrounding the camp is beautiful and affords many excellent views, especially the scenery surrounding Vesper Hill. Please find enclosed in this envelope a picture of the class which we hope you will enjoy. We hope to hear from you soon giving us adequate information concerning your school. You may reach us by sending a letter to Miss Alliene DeChant, R. D. 3, Hanover, Pa., U. S. A.

* * *

Dear Friends of Ziemer Memorial Girls' School:

We are campers of the Reformed Church Camp, Camp Mensch Mill. We are Intermediates, twelve to fourteen years. We are in the class "Friends Around the World," taught by Miss DeChant. We have studied the work and play of China, and found it very interesting. We would be interested in hearing about your school. If you wish to write, please address us in care of Miss Alliene S. DeChant, Hanover, R. F. D. 3, Pennsylvania.

The enclosed is the schedule which we follow every day except Sunday, when we do not have classes.

We shall be glad to hear from you.

YOUR FRIENDS OF MENSCH MILL.

* * *

Dear Friends of Baghdad:

We are at Camp Mensch Mill, a Reformed Church Camp for young people. There are thirty-seven boys and girls in camp. There are two cottages, Lancaster Cottage and Tohickon Cottage, which are occupied by the boys.

We eat in the building which was formerly a mill. We go swimming and boating in the dam. The water which goes over the dam is full of rapids. We go on hikes and have hot dog and steak roasts.

In the evening at seven o'clock, we go to Vesper Hill, which is a hill overlooking distant scenery. Here a vesper service is held by the campers. Enclosed is a copy of our daily schedule and also a camp folder.

Your American friends,

THE CLASS IN "FRIENDS AROUND
THE WORLD."

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

"Down By the Rio Grande"

I FEEL a bit reluctant about writing of the Indian Detour in New Mexico for I spent only two short days there. It is a most fascinating country and two days might be considered the equivalent of a "fashionable call." As I would not like to have a casual caller in my home write a description of it, especially if he happened to visit on a busy day, so I hesitate to put on paper my impressions of the Indian Detour. But many of my friends have no more information about it than I had before I started on my trip to this part of our fair land, and so I will try to give my impressions and tell you what I saw in two delightfully planned days.

The very name Rio Grande has always thrilled me. Whether because of the Indians and cowboys, or the Mexicans which I always associated with it, or because of the "R" sounds which must be trilled to give the correct pronunciation and remind you of water trickling over a pebbly river bottom, I do not know; but it has always charmed me. At last I was to see this river of school-day acquaintanceship in a land of enchantment. Our train on the Santa Fe revealed new beauties of mesa and mountain at every turn. The little towns we passed were composed of low huts brightened by flowering vines creeping over them, and happy dark-eyed children playing on the door steps.

Lamy, named after one of the old Spanish Padres, was our destination. Our courier met us at the train and tucked us into the waiting bus that took us to the venerable town of Santa Fe. It is well, on such a tour, that you get your impressions by degrees so that your mind can adjust itself to the change in geography and history which a few hours on the train bring to you. The plaza, the governor's palace which faces it, the old

church which rivals the one at St. Augustine, Florida, as to antiquity, prepare you for what you are to see. The La Fonda Hotel at which we stopped is so modern and yet so imbued with the spirit of Mexico that you forget for a time your own geographical background and Teutonic ancestry and feel quite Spanish, especially after eating a regular Mexican dinner with all the piquancy of red chili pepper. This produces the "thrill within" which matches the "thrill without."

A comfortable courier car awaits you, and so, with an excellent driver and a charming courier hostess you start the trip to the Spanish frontier town of Taos. The road winds through the valley and it is hard to believe that you are traveling at an altitude of a mile. Your skyline on all sides is composed of mountain ranges; the Sangre de Christos to the north lend a dull rose color to the landscape at twilight. You enter the canyon of the Rio Grande. Its waters, which later in its wanderings are muddy and sluggish, are white at this point, in their eagerness to get to the sea. (The "R"s can never be trilled enough to depict this onrush.) The still deeper Taos Canyon whose river is a tributary to the Rio Grande, leads you to the upland Taos valley. You drive past Ranchos de Taos where the white but-tressed mission church, built in 1772, reminds you of the Spanish rule which you had almost forgotten in the admiration of nature's lovely handiwork. Shortly you arrive at the old town of Fernando de Taos with its plaza and winding streets, its artist colony and unique, Spanish-Mexican type, German-managed hostelry where you are made to feel at home immediately by the proprietor and his hospitable wife. The Indian maidens who serve you are dressed in brightly

colored cotton dresses and wear gay striped belts and chalk-white buckskin boots with high wide tops that swish when they walk, far more effectively than taffeta petticoats ever did.

Taos Pueblo is only a short distance from Fernando de Taos. In music we would call this Taos combination a three part invention, and each part is essential to the whole. The Indians live in Taos Pueblo. In this section Indians are classed as Pueblo or non-Pueblo Indians depending on whether they live in towns or whether they are nomadic. There are several tribes classed in each of these divisions. Taos Pueblo, age old, nestles at the base of the Taos mountains. It is built of the soil and looks as if it were part of the original landscape. No tinting colors the walls of the houses but a thin coating of mother earth covers the sun-baked bricks which are made according to the recipe used in Egypt by the Children of Israel—so much mud, so much straw and so much water, moulded and laid in the sun to dry. The roof of one home furnishes the floor of the one above, and so a five storied structure, the forerunner of our modern apartment houses, has evolved, with such modern features as a roof garden. On this the strings of red chili peppers and the yellow, red and blue corn are hung to dry. The hand-woven shawls which play an important part in the costume of both men and women and the bright dresses of the children add a touch of color to the landscape. The beehive shaped ovens, the original fireless cookers, testify that the Indian mother is a good housekeeper and provides her family with home baked bread. The ceremonial kiwas are entered only by the men. These kiwas are usually circular in shape and are holes dug in the ground if possible—otherwise they are circular rooms built of saplings above the ground. The entrance is by means of a ladder. The Indians do not divulge their ceremonial secrets and zealously guard the kiwas so that they are not desecrated by the white man. The Spanish conquest brought them in touch with Christianity and they have adopted a form of Catholicism as an additional religion. They still observe their Indian ceremonies and make rain gods

out of clay, for use as well as for sale to the tourists. A religious sect known as the Penitentes, which practices flagellation and patterns its ceremonies after the same sect in southern Europe, has many followers among these Indians.

Prehistoric cliff ruins, known as the Puye, lie to the southwest of Taos. The side of the cliff is honeycombed with rooms hollowed out of the rather soft walls, by crude tools in skillful hands. The pictures carved into the walls, the remains of ancient kiwas, the soot in the chimney flues are mute testimonies of a civilization and religion a thousand years old. A little girl was playing near these ruins and her black eyes watched the white tourists as they climbed the walls of the cliff aided by ladders and old, worn, hand-holes. She was much alert to the things about her and spied the little gold Life Membership cross on my sister's blouse. She whispered to her friend, our



INDIAN JOE, WHO OFFERS FOR SALE BEAUTIFUL SILVER JEWELRY SET WITH TURQUOISE IN THE PATIO OF THE LA FONDA HOTEL, SANTA FE, NEW MEXICO.

courier, who later told us that she had announced "That lady wears a cross, she must be blessed." We left her playing in the shadow of the cliff and returned to Lamy and the transcontinental train that would take us on to Los Angeles, but her words are still with us. Truly, we members of the Woman's Missionary Society are blessed for we know of the love of

God in Christ Jesus who suffered for our sins that we might be redeemed. May our study this year of the American Indian hasten the time when spirits will not be feared and worshipped, nor flagellations and crucifixions take place, but where the Indian will learn of the fatherhood of God, and experience the brotherhood of man.

HELEN NOTT.

Synodical Meetings

OHIO

"COME, Follow, Abide, Go" was chosen by Mrs. N. E. Vitz, President of the Woman's Missionary Society of Ohio Synod, as the theme for the tenth annual meeting held in Grace Church, Toledo, September 20-22. This theme was beautifully carried out by Mrs. Melvin Beck in the devotional services using, "Where Jesus Led His Friends"—"To the Place of Feasting," "Healing," "Gethsemane," "City," "Home of Sorrow," culminating in the closing consecration service on the convention theme. Mrs. Vitz, in her third and final President's address, urged the enlistment of others to "Follow" and "Go" with us.

Greetings were extended by Mrs. Earl Habel, President of the Entertaining Society, and Mrs. A. J. Dauer, President of Northwest Ohio Classical Society. Mrs. F. W. Leich, General Synodical President, brought her greetings in person and again challenged the women of Ohio to double their membership. "We have played along the shore long enough, let us 'Launch out into the Deep.'"

Missionaries who were presented were Miss Lena Zurfluh, the first missionary from Ohio to enlist in the foreign field, serving in Miyagi Jo Gakko for many years, and now living in retirement in Toledo; Mrs. Annetta H. Winter, who served in both China and Japan; Mrs. Paul Keller, Mrs. Edwin Beck and Mrs. George Snyder from China, and Miss

Julia Olah, a deaconess in the First Hungarian Church of Toledo. Mrs. George Snyder addressed the convention on the present situation in China, where six missionaries are carrying on in the place of the former twenty-six. These workers need our sympathetic and prayerful support. Dr. A. V. Casselman, Associate Secretary of the Foreign Board, gave his instructive lecture on the Winnebago Indians, showing motion pictures of our mission work among them.

Mrs. Annetta Winter, Secretary of Organization and Membership illustrated her address on "Growth" by an ivy vine on a trellis. Mimeographed pictures of the trellis were placed in the hands of each delegate showing membership in Ohio from 1877 to 1932. The ivy crept to the highest point in 1926, then it began to die at the top, decreasing each year until now it stands at 5030. This cannot be blamed on the depression. If we are to go on, we must pray and work! "Grow" was adopted as the slogan for the coming year.

Guild girls, at their banquet, used a flaming torch as the symbol of their desire to keep the missionary passion alive until the whole world is alight for Christ. Mrs. Kinzer presided and Miss Ruth Heinmiller spoke on "The International Relay."

The next meeting will be held in Canton, Ohio.

K. H. GEKELER.

NORTHWEST

On September 24, the Woman's Missionary Society of Northwest Synod was cordially greeted by the local President, Mrs. Adolph Bunge, as they met in St. Peter's Church, Kiel, Wisconsin, for their thirteenth annual session.

The thoughts of all were directed to the importance of "Service" and "Prayer" in a Christian's daily life, by both Mrs. Oscar Wolters and Mrs. L. P. Back who conducted the devotional periods on these subjects.

Under the capable leadership of the President, Mrs. Richard Retting, business was speedily transacted. The reports in general were quite encouraging and gave us the realization that the work of God's Kingdom must not suffer. In her message, the President spoke on the signs of the times, the unemployment, discontent, corruption, etc., that the world was sick unto death, but that Christ's followers have come right now to the greatest opportunities of doing good, of working among disbelievers, and that we should always remember that Christ *only* can heal.

At the noon luncheon, Miss Helen Nott, who had recently returned from a western trip, spoke briefly on "Our Indian Friends in New Mexico."

At the afternoon session the Rev. C. M. Huber, given an opportunity to present the conditions of the "Home for the Aged" in Upper Sandusky, Ohio, asked for continued support of this work.

After a Fellowship Dinner which was enjoyed by the delegates and visitors, Miss Ruth Heinmiller gave an inspiring address on "Live and Help Live."

The guest speaker for the Sunday services was Dr. Paul Keller who gave splendid messages on "The Conditions in China" and "Why We Should Still Have Missions in Foreign Lands." He brought out the fact that the people in China are realizing that the Christian religion is their only help, and he challenged the women to stand firmly by in the work begun there.

The Sunday afternoon service was in charge of the Rev. E. L. Worthman, pastor of the hostess church, and after he had officially installed the newly elected officers, all delegates partook of the Holy Communion. Both services on Sunday were largely attended.

MATHILDE BERG.

*(Accounts of Synodical Meetings
continued next month)*

Good Ground

(Having heard the Word, keep it, and bring forth fruit with patience.—Luke 8: 15.)

Twenty-one years ago a 12-year-old girl in Szechuan, West China, heard the Gospel from the lips of a lady missionary "who loved me," as the girl said, after she had grown to maturity and had found Christ as her Saviour.

Although we read much about the "New China" these days, in reality conditions in the far interior are much the same as they were many, many years ago. Engagements are still being arranged by middlemen as was the engagement of this young girl. Being an only daughter and a pretty girl, the middleman had to follow the common practice of deceit in order to obtain the girl for Mr. Suen, then an official located in Szechuan.

In due time the new bride was brought to Shenchow only to learn her real position in the family. She was a second wife, which means servant to all members of the family, including the first wife. Although she has had four children—three sons and one daughter—only the daughter survives.

Mrs. Suen tried to forget her trouble by attending theatres and by gambling; she worshipped idols faithfully and became a vegetarian. Her disposition grew worse and she could find no relief from the burden of SIN.

One of our Bible women became interested in Mrs. Suen, and, burdened for her soul and in spite of rebuffs, she called and prayed and called again. Finally she gave up vegetarianism and began to study the Gospel Thousand Character Book, then the four Gospels. She was baptized on Christmas, 1931. She was driven out of her home by her husband for reading the Bible; she prayed for him and after four days he meekly invited her to return home. Not only the members of her family but also the neighbors have seen the complete change in her life. She knows Christ and the power of His resurrection and she is rejoicing over two other souls whom she has turned to God from the worship of idols through the power of the Gospel and the words of her testimony.

MINERVA S. WEIL.

Shenchow, Hunan, China.

Christmas Light

Characters: Mrs. Meister, a very old lady; Mrs. Hertz, Mrs. Freese, Mrs. Conrad, Mrs. Webster, Mrs. Strand, members of some church organization.

Setting: Home of Mrs. Meister—a rather bare room containing an old-fashioned organ. If that is not available an old-fashioned piano. Everything looks old. On a box in a corner, stands a small bare Christmas tree. Nearby are a few boxes of very simple trimmings. There is a table on which stand a cup, saucer, plate, knife, fork, spoon and a pot of cocoa, also coffee cake and cookies. On the other end of the table lie strings of popcorn.

Mrs. Meister (sitting in a rocking chair): Well Christmas is here and I shall trim my tree. It will be a strange, lonesome Christmas without Hilda. Old folks should not outlive their children; but I guess it's just as bad when the children leave their parents. Now I can guess how mother felt when I left her in Germany and came to America with my new husband.

While saying this, she rises and hobbles to the tree, opens the boxes, distributing over the branches a few balls, nuts, paper ornaments, also some old tinsel. Then she takes the popcorn from the table and begins hanging it on the tree.

We didn't have this when I was a child in Germany, but it is kind of pretty. It fills up the tree. (*She stands back to look at her handiwork.*) It is right nice. (*Folding her hands*) Dear Lord, I thank you that I can still enjoy such things. And if Hilda is close by you, Lord, let her look down and see my tree. Amen.

She hobbles to the table, sits down, prays softly for a moment, pours her cocoa, and begins to eat.

It still tastes good. (*Just as she is finishing a piece of coffee cake, there is a knock at the door.*) Well, well, and who can that be? (*She rises, hobbles to the door, and opens it. The five women enter, one of them carrying a basket.*) Why good evening, ladies. You came to see an old body like me?

Mrs. Hertz: We came because you are old and cannot come to church. We thought you'd like to have us sing for you.

Mrs. Meister: I would; but I haven't enough chairs for you.

Mrs. Webster: We don't need chairs to sing. Let's begin.

The five sing "Hark, the Herald Angels Sing." Occasionally Mrs. Meister adds a quavering voice.

Mrs. Meister: That is beautiful, very, very beautiful. Will you sing again? (*They sing "It Came Upon the Midnight Clear," two stanzas.*) Yes, it was a glorious song. And it still echoes around this world. It doesn't matter if we're young or old, true Christian or not, it touches some string in each soul and makes it vibrate, just like the reeds over there in my old organ. (*If it is a piano, say "strings in my old piano."*)

Mrs. Conrad: But does it echo round the world? The angels sang "on earth, peace, goodwill to men." Yet there is no peace, and there is goodwill only among a few. The world is an armed camp. The nations do not know each other.

Mrs. Meister: Is it really so bad as that? Is it not true that in spite of our wars, poison gas and guns, we feel a kinship with all human beings everywhere?

Mrs. Hertz: Indeed, it is, and our hearts feel that kinship especially at Christmas time, even though our minds fail to act on it.

Mrs. Conrad: Yes, we get sentimental at this time of the year. But it passes almost before New Year's Day.

Mrs. Webster: I doubt that. It may be true of the world in general, but those who have experienced the spiritual birth of the Christ in their own hearts, cannot forget why He came.

Mrs. Meister (who has been getting out her Bible): He came to save men from sin. (*Reads*) "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Mrs. Hertz: Let me have that Bible. (*Reads*) "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." He has been all these things to millions, since the apostles began to preach His gospel to the nations. He is that to me.

Mrs. Webster: And to me.

Mrs. Meister: And to me.

Mrs. Conrad: Do not misunderstand me. He has been all that to me. It is not of myself that I am speaking, but of those right here in so-called Christian countries, who still reject Him, refuse to live the lives of peace and purity that He bade us live. It is of the governments that I am speaking, who swear in their officials with their hands upon the Bible, and yet refuse to trust Him to protect them.

Mrs. Strand: Isn't it true that He said His kingdom was not of this world?

Mrs. Meister: Yes, and the hearts of men will open to Him, if we only preach the message of the angel, "Fear not: for behold I bring you good tidings of great joy which shall be to all people. For unto us is born this day in the city of David, a Saviour which is Christ the Lord." Let us pray. (*All bow heads.*)

Dear Father, we thank You for the Babe of Bethlehem. We thank You for the great love which You have given us in Him. We thank You that His gospel has been preached to us and that our hearts belong to You. When discontent and envy of our brothers tempt us, help us not to lose Your love out of our hearts. As Jesus came to die for those who were not yet His friends, so help us to pray for and do kindness to those who do not love us. Help us to see that the angel's message is preached to all who live on the face of the earth. Melt their hearts so that

they may find its glory. Oh, Father, let it sink deeply into our own souls, "Peace on earth, goodwill to men." We ask this for Jesus' own dear sake. Amen.

Mrs. Freese: Thank you, Mrs. Meister. My own heart was dark just now, because of the troubles in our home. You have helped me to recover something of the joy of Christmas.

Mrs. Meister: I am glad. But now, ladies, it is time for you to help yourselves to some of my Christmas cookies. I made them myself. In the meantime, I will play you some of the Christmas songs I sang when I was young.

Each woman takes a cookie, while Mrs. Meister hobbles to the organ (or piano) and plays the old German carols, including "Silent Night, Holy Night," and all the similar old carols. Each group can make its own selections, according to the traditions of that particular church. While she is playing, the women take two large candles out of their basket, set them on the table and light them, then quietly leave the room. When all are outside, timed by the pre-arranged program of Mrs. Meister's music, one of them strikes a bell twice. Mrs. Meister is roused from her song reverie. She rises and turns.

Well, well they have gone. They've left me as quietly as if they were angels themselves. But they have left behind them the light of their love.

She hobbles to the table and, after looking at the candles for a few moments, picks up the pot of cocoa.

Now I suppose the best thing I can do is to reheat my cocoa and finish my meal. I'll leave the candles lighted to send their Christmas light into my heart while I am eating. *Exit.*

MARGARETE STRACK FISCHER,
Denver, Colorado.

Quiz

1. What is the Fourth International Goodwill Project?
2. Why did the Indians think of Mrs. Muehlmeier as a Fairy Godmother?
3. For whom did some little folks make paper satchels filled with paper dolls?
4. Where are bricks made according to the formula used in Egypt by the Children of Israel?
5. What comment did a little Indian maid make upon seeing a Life Membership Pin worn by a tourist?

International Golden Rule Week

INTERNATIONAL GOLDEN RULE WEEK, December 11-18, comes midway between the feast of Thanksgiving, when we thank beneficent Providence for our abundant harvests, and the feasts of Christmas and New Year, when we proclaim joy to the world and goodwill to all men.

Between these feasts those who are employed, who have an abundance of food, and who believe in the Golden Rule are asked to indulge in a rational constructive fast and to share their substance with some of the millions who have neither harvests nor employment and for whom there can be no Christmas or New Year joys except as we practice as well as preach the Golden Rule.

In previous years Golden Rule Sunday was observed in the interests of orphans and underprivileged children of foreign lands. The observance is now extended

to Golden Rule Week and directed for the benefit of underprivileged children of the unemployed wherever the need seems greatest.

The Migrant Child is to be the unseen guest at the dinner hour on Golden Rule Sunday. The American Indian child is also one of the underprivileged groups to be remembered. He is the unseen guest at the breakfast hour on Saturday.

For a leaflet of Golden Rule Menus and full information about the plan, write The Golden Rule Foundation, Lincoln Bldg., 60 East 42nd St., New York City.

From last year's observance of Golden Rule Sunday, the Migrant Work received \$649.29. We hope it may be even more this year and also that the Indian Work (that of providing directors of religious education in Indian Government Schools) will be helped in a larger way than in previous years.

Once Upon a Time

A True Story

FAIRY TALES usually start "Once upon a time." This is not a fairy tale even though it is a story about a good fairy, but I want to begin it that way for it happened a long, long time ago, long before you or I can remember. To be exact, it was when the State of Wisconsin was very young, perhaps only ten years old, and Indians were living on the shores of the beautiful, blue lakes hunting deer in the dark woods, and fishing in the clear streams. If it happened this long ago, surely I can begin my story "Once upon a time." But now to go on. Not only was Wisconsin young, but also the Mission House, for it had just begun to train boys to be preachers and since they had to be at school, away from their mothers, there was a housemother appointed to take care of them, seeing to preparing their meals, mending the holes in their socks, and patching their clothes whenever it was necessary. Now a mother that would do all that for a large family of students had, down deep in her heart, a love for them and for the Lord Jesus,

which kept her happy and singing at her work while caring for her own boys and girls who did not call her Housemother, but just plain Mother as you and I do. It was a happy family that lived up in the woods at the "Big White House," which only seemed big because all the rest of the houses in the neighborhood were much smaller and because so many people lived there and called it the Mission House.

The Indians living in the Sheboygan Marsh knew of this housemother, too, and to them she was a regular Fairy Godmother. Oh, she did not change a pumpkin into a carriage, or mice into prancing steeds, but she did much more splendid things than that. You remember that years ago at Plymouth, Massachusetts, the Indians were invited by the Pilgrim Fathers to a very fine celebration which has since been kept up and which we call Thanksgiving Day. Somehow the Wisconsin Indians heard of this day, and so each year, when Thanksgiving Day came, they packed up all their little papooses in warm shawls, strapped their snowshoes

on their feet, and walked miles and miles over the frozen ground and ice-covered rivers to the Big White House. Had they been invited? Well, not by a fancy, written invitation, but they knew that the little Housemother would be expecting them and have a long table spread with good things to eat. There would be a big kettle of soup, steaming platters of meat, and great round pumpkin pies, and as many other things as she could conjure up from her meager storeroom. The Indian squaws looked with admiration at the little white children who clung to their mother's skirt, and were so neatly dressed; and since they could not speak to her in words, they pressed her hand and

stroked her modest calico dress to show that they understood the language of kindness which really does not need words. The great, great grandchildren of these same Indians are now again being fed by folks from our own church, and instead of coming to the Big White House they go to our own Indian School where Mr. Ben is their friend and kind housefather.

But I am glad that years ago at our own Mission House, Mrs. H. A. Muehlmeier, the housemother, was not too busy with the students and her own little family, to find time to be the Fairy Godmother to some of our Indians. Aren't you?
HELEN NOTT.

Life Members and Members in Memoriam

Included in the report of the Secretary of this Department in the United Lutheran Woman's Missionary Society were these words, "To help the extension of the Kingdom, and at the same time, to recognize faithful service and to show love and esteem, has made a perfect combination in giving to the General Society a personnel of 'Consecration and Commemoration' that is inspiring and impressive."

In our own church two more have been added to the roll of "Consecration and Commemoration":

Life Member—Northwest Synod—Milwaukee Classis—Mrs. Arthur J. Theiler, New Glarus, Wis.

Member in Memoriam—Ohio Synod—Northwest Ohio Classis—Mrs. Augusta D. Sinning, 222 Hathaway St., Toledo, Ohio.



The Christmas Gift

THAT BLESSES HIM WHO GIVES
AS WELL AS HIM WHO RECEIVES



A LIFE MEMBERSHIP IN THE WOMAN'S MISSIONARY
SOCIETY OF GENERAL SYNOD



A lovely little gold cross pin, an artistic certificate, and a place on the Roll of Honor, as long as the world shall stand
for the recipient

A beautiful opportunity to help, all the long way of, life, in spreading the "Good Tidings of Great Joy"

for the donor



Literature Chat

CARRIE M. KERSCHNER

OLD and wise friends have told me that "the habit of doing at once the thing we know we should do is of priceless value." How true this may be of "that book I thought of ordering for Fred and Sarah." Order it now for it has priceless value. Listen to these Reviews of books on the accredited Reading Course for boys and girls! "Waterless Mountain," a book which has the ageless quality that holds young and old alike. It is a strange commingling of the religious belief of the Navajo Indians and the scientific yet sympathetic attitudes of the white trader who is the friend of the tribe. Its hero is a child who is destined to become a medicine man. Simple as the story is, almost without plot, one finds oneself unable to lay it down, as one follows the life of the tribe and watches modern life striking across the old. Children will enjoy the vividness and action of the book, for it is written primarily for them. But adults will find reading it a pleasure whereby they may see the "first Americans" in a newer and clearer light. \$3.00.

"Three Arrows," printed in America for us, of course. But did you know that the boys and girls of England are also reading it? And I know of a boy who never liked to read, but when his parents bought "Three Arrows" they couldn't keep "David" (that isn't the boy's name) from reading it. 75c paper; \$1.00 board.

And a little girl who read Taktuk (see page 5 of the Reading Course leaflet) liked it so well that I told her if she'd write about it I'd have it printed in the *OUTLOOK* and sign her name to it. Here is what she wrote:

"The book 'Taktuk, an Arctic boy,' is very interesting and is fast reading. It tells of life in the Arctic. Taktuk's father, Pannigaluk, and three other men go hunting but only Pannigaluk and two of the men come back. The daughter of the lost man lives with Taktuk's father. The village moves to a place where they

catch reindeer and the lost man sees them. All are happy. Taktuk is old enough to help with the care of the reindeer and gets a fawn of his own. When the time for whale catching came, a white . . ."

JEAN KERSCHNER.

(Then the ten-year-old little girl went out to play and you must read the book to find out what the "white" was and did. \$1.75.)

It will soon be time to be thinking of Christmas gifts and that list of books for boys and girls contains veritable gems.

Talking of Christmas makes us think, too, of gifts for older folk: "Challenged," is a "stirring story which drives home the need for retaining the Eighteenth Amendment in the Constitution," \$1.00. "Clever Country" carries within its pages the beauty of the Kentucky hills and the charm of living among the hill people," \$1.50. "The Christ of the Mount," by E. Stanley Jones, interprets the Sermon on the Mount and brings its teachings face to face with the difficult and disturbing conditions of present-day life. Cloth, \$1.50. "Mountain Girl," a book one reads with great pleasure and profit. It will stir one to new appreciation for the mountain people and new desire to help them better their own conditions, \$2.00. "The Christmas Heretic"—some folks get "mad," they've told me, at the things the "Heretic" does and others find much good philosophy in the story—50c. Several other valuable gift books are "Important to Me," \$1.00; "The Friendly Road," \$1.00; "Men Who Stood Alone," \$1.00; "The Furnace," 75c, and "The Seed, the Soil and the Sower," 50c.

And now we are planning for that January program. "Knowing Chinese New Year Customs," a New Year's Program prepared by Grace Walborn Snyder that will be most suitable for Sunday Evening, January 1st. The service "A Chinese Ceremony with Christian Content" is priced at 10c each, \$1.00 per dozen. A Packet of Accessories, 25c, will lighten

the work of preparation and rendition. Do not wait until the heavy mail of the holiday season makes delivery of Services and Accessories uncertain. Order now.

Someone called the November Program "colorless." Rendered in Round Table discussion form it proved of great interest in one Society. Use your ingenuity. This group used the November Program in October and vice versa because November is Winnebago month. Did you know that the first edition of "The Winnebago Finds a Friend" is almost exhausted? That means that over

2500 persons will be reading and studying about our Winnebago friends and will, we trust, "do something." (See last pages in book.) 50c paper, 75c board.

"The habit of doing at once the thing we know we should do is of priceless value."

Those residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th St., Cleveland, Ohio.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

FOURTH INTERNATIONAL GOODWILL PROJECT

THERE are many Guild girls who have not forgotten the three previous goodwill projects—sending dolls to Japan, school bags to Mexico, and treasure chests to the Philippines. The fourth project is that of sending Friendship Folios to the children of China.

Looking forward to the study of China it would be a splendid idea for each Guild to plan to send one of these folios or help the children of the Mission Band and Church School to send one or more.

The Folios will be decorated with artistic covers and will contain a message to the children of China, in English and Chinese; beautiful pictures to hang on schoolroom walls; snapshot photographs of the senders and their friends, picture

post cards; pictures of child life, animals, fruits, flowers, etc.

The Department of Education of the Republic of China has informed the American Committee that it will be glad to co-operate in the project by receiving and distributing the Friendship Folios in the schools of China.

The project may be undertaken at any time between October, 1932, and August, 1933. The Folios will be presented to the schools of China in the fall of 1933, probably on October 10, when the establishment of the Republic is celebrated.

Sixty cents postpaid is the price of the Folio. It may be secured together with further information concerning the project, from the Committee on World Friendship Among Children at 287 Fourth Avenue, New York City.

"At present THE OUTLOOK OF MISSIONS is the only magazine for which I am subscribing, as I am one of the unemployed. My mother and I both like to read the OUTLOOK and would miss it if we did not receive it."

MISS LOUISE GREYER, Plymouth, Wis.

Mission Band

LAST year the Mission Band boys and girls decided to make gifts for the Indian children at Neillsville, Wisconsin. The older ones made spool dolls, while the younger ones made paper satchels and filled them with paper dolls. A part of four meetings was used for the making of these gifts. While we worked, through conversation, we learned that our Indian friends are a great deal like white children.

One week before Christmas a special meeting was planned. Parents and friends of the Mission Band children were invited. On this occasion the gifts were dedicated.

As the children arrived, each was allowed to tie the gift he had made on the tree which had been placed on the floor in the center of the room. Several children choose their favorite Christmas pictures from a number which the leader had brought with her. These were arranged about the room.

We sat in a large circle around the tree and sang the Christmas carols suggested informally by the guests and children. Those who had learned recitations for school and Church school shared them with us.

The pianist played "Oh, Come and Let

Us Worship" very softly. The leader asked, "Would you like to sing that song?"

One child spoke up and asked, "Then will you tell us the story about it?" The leader told the story of the "Wise Men."

After the story was finished, a tiny voice said, "And we're giving gifts, too."

Each child was asked to bow his head and thank the Heavenly Father for the opportunity of sharing with other children. After a silent prayer, all joined hands around the gift-laden tree while we sang "Gifts of Love." (No. 29 in "A First Book in Hymns and Worship.")

The children took the gifts from the tree and placed them in a box ready to be shipped to Neillsville.

The following few minutes were used for play. During this time we played games that we thought our Indian friends would like to play.

Light refreshments were served to the guests. As a close, we formed a friendship circle which included our unseen Indian friends.

CATHERINE ALBEN.

Miss Alben was gracious enough to serve as a pinch-hitter when the one who was to write for the Mission Band column this month was unable to do so.

From New York to Beirut

A LETTER written by Mrs. Calvin K. Staudt after the arrival of Dr. and Mrs. Staudt at Beirut, Syria, on August 16th, contains very interesting news about their trip from New York to Beirut on the steamship "Exochorda." The expense of travel by the American Line is quite a saving to the Board.

"We arrived yesterday after an almost perfect voyage. We scarcely knew that we were on a boat, so quiet was the sea, with the exception of one day, and so steadily did we move. The ship is guided by a robot called 'Metal Mike,' which requires only to be headed by a mechanism and adjusts itself. So the weather was in our favor. Then, we have never traveled in a more delightful company. The passengers, which numbered from New York about 47, were of a fine quality and

delightful to associate with. We found here, as everywhere else, a live interest in Baghdad. We sat at the Captain's table, lingered long in conversation and had many a laugh.

"At Naples we went out again to Pompeii, reviewed the old excavations and by going alone and leisurely clarified former impressions. Then we went to the new excavations and saw the men actually digging.

"But Alexandria proved most enjoyable. They say that the Exochorda brings with it the cool breeze from the sea and we declared that it could be made a summer resort. Along the Ramleh shore one tiny house crowds another for a long distance where people come to live during the summer. There is a glorious esplanade along this beach where we walked the first

evening of our arrival and capped the pleasure by going into a Greek restaurant and eating the Cebeu and native bread, a delicious combination.

"The next day we visited Victoria College, the English Preparatory School that has a name for the excellent care it takes of its boys, and they take as boarders little fellows. They are well staffed, though the equipment does not outrival ours by any means. One of the Masters gave us much time, took us around and explained their system of discipline. For the little fellows they have English matrons and the boys are never out of sight of someone. They are like Mercersburg in insisting that these English teachers live with the boys, for their objective is character training.

"We landed yesterday morning in Beirut. I came with the baggage directly to the Metropole Hotel, an old camping ground, run by a German. Calvin stayed in Customs because of trunks and auto. Very shortly after my arrival at the hotel one of our teachers, Mr. Panessian, came in. He is coming to Columbia for his M. A. this fall. Fine fellow. Calvin returned and very soon another teacher came in, Mr. Nerussian, also a fine fellow. We invited both to lunch with us and enjoyed hearing about life in Baghdad.

"In the evening Mr. Nerussian brought to us a Miss Khuri to arrange for a marriage. Mr. Jurji, another teacher, and Miss Khuri have waited to be married until our arrival, and Calvin will perform the ceremony this Saturday.

"We are hoping to complete our work in Beirut by late afternoon and if possible drive to the mountain tonight.

"Wednesday morning. The day yesterday was crowded and we could not get up

on Lebanon, but shall accept an invitation of an old friend, one of the Jessups, to spend tonight with her in Aley.

"Among many events yesterday two are of interest. Calvin found a letter awaiting him at the American Press on Monday from a Mrs. Allen, who had been a matron in Tarsus College three years. She had also been in Baghdad a year ago last summer. She is in Beirut and Calvin sought her out Monday evening. Yesterday afternoon she came here for an interview and consented to come over. She desires to *live* with the *little boys*, did so in Tarsus, wants to look after them, and most wonderful, she will *eat* in the *dining-room* and *tone* that up. She appears very lady-like, must be well in the forties, and her presence commands respect. She is willing to come for the same salary we pay our native teachers. It all seems most providential. She comes highly recommended.

"Then last evening as we were sitting down to dinner Bayard Dodge came in and chatted with us quite awhile. He feels that the University here must follow the path suggested by Dr. Monroe, adaptation of the institution to the needs of the land. Not so many highly educated men, as many with a sound general education and then preparation for a life work other than government employ. Our minds are on school matters. . . .

"You would be deeply interested, too, in the unsettled condition of Assyrians. The Levees under the British refused to continue service after the expiration of the contract. There are 6,000 of them and they are fighters. . . . There are a multitude of interesting things to talk about but should close. Mr. Panessian has just come for recommendations and the day has started briskly.

"Greetings to your family and staff."

Board of Foreign Missions

Comparative Statement for the Month of September

Synods	1931			1932			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$5,529.93	\$644.21	\$6,174.14	\$2,258.00	\$360.00	\$2,618.00	.....	\$3,556.14
Ohio	2,093.00	267.50	2,360.50	2,448.18	76.67	2,524.85	\$164.35	.....
Northwest	702.31	35.00	737.31	699.83	102.00	801.83	64.52	.....
Pittsburgh	1,069.21	25.09	1,094.30	670.37	64.10	734.47	.....	359.83
Potomac	2,198.09	919.00	3,117.09	1,912.56	1,037.90	2,950.46	.....	166.63
German of the East.	250.00	15.00	265.00	241.15	.....	241.15	.....	23.85
Mid-West	413.21	26.03	439.24	668.00	62.00	730.00	.....	290.76
W. M. S. G. S. ....	.....	1,755.93	1,755.93	.....	2,417.82	2,417.82	661.89	.....
Miscellaneous .....	.....	134.17	134.17	.....	60.00	60.00	.....	74.17
Annuity Bonds .....	.....	100.00	100.00	.....	2,670.00	2,670.00	2,570.00	.....
Totals	\$12,255.75	\$3,921.93	\$16,177.68	\$8,898.09	\$6,850.49	\$15,748.58	\$3,751.52	\$4,180.62
						Net Decrease		\$439.10

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Meetings,

Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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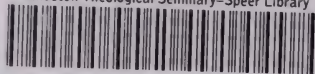
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